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tion" and refers to Mr. Melville only as authority, yet neither he nor Mr. Melville ever saw two of the four tribes under consideration. Neither of them ever visited the Wai-Wais, yet he says a certain trap is met with among the latter. Neither of them ever saw the interior forests, yet he is bold enough to say that certain trees do not grow there. It is to be observed that Dr. Roth does not quote Mr. Melville.

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INDIAN CORN HILLS

As a footnote to the neglected topic of Indian corn hills, described in such an interesting fashion by Messrs. Delabarre and Wilder (*American Anthropologist*, July-September, 1920), attention may be called to the existence of similar remnants of Indian agriculture in the vicinity of Mohegan, Conn. Unfortunately the writer did not make any of the careful measurements submitted by the authors of the article referred to, but perhaps memory will serve for a few outstanding features.

The corn hills observed, during a few days visit to Mohegan last August, are in two localities. One of them is an eight to ten acre pasture on high ground, a few minutes walk a little to the southeast of the Indian meeting house. The mounds which stud this field are, from the point of view of order, intermediary between those described by Lapham and the hills referred to at Assonet neck. They probably resemble quite closely those described at Northampton, Mass.

In the second locality, which is also pasture but farther towards the Thames River, and bordering on wooded land, the hills are quite irregularly scattered and few, if any, can be said to be in rows. It is said that mounds also existed in a field close to the first locality mentioned, but within a year or two the white man's plow has entirely obliterated all traces of them.

It is of no little significance that there is an unbroken tradition at Mohegan regarding these corn hills. Anyone asked will point them out as such. As soon as an opportunity presents itself the writer will endeavor to examine them with more care.

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A. I. HALLOWELL

A HAIDA KINSHIP TERM AMONG THE TSIMSHIAN

ON page 269 of the *American Anthropologist* for 1920 (No. 3) I suggested that the Nass River vocative *hadi*¹ "father," used by female